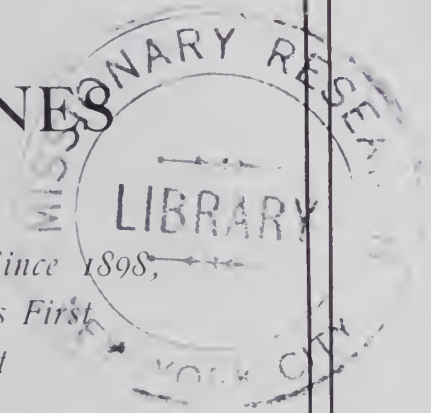


The Bureau of Missions,  
Bible House, New York.

# THE CHURCH *in the* PHILIPPINES

*A Review of Events Since 1898,  
with Bishop Brent's First  
Annual Report*



## THE MIS-IONARY DISTRICT OF THE PHILIPPINE ISLANDS WAS ERECTED BY THE GENERAL CONVENTION OF 1901

It includes the 1,700 islands of the Philippine Archipelago, with a population of about 7,000,000. Of this number about 5,000,000 may be classed as Filipinos proper, while 2,000,000 are savage heathen tribes, among whom no sustained Christian work has ever been done until our Mission began it.

### THE STAFF

The first Bishop of the Philippines, the Right Rev. Charles H. Brent, D.D., was consecrated December 19th, 1901.

The present staff consists of one bishop, five other clergy, one physician, two women parish workers, three trained nurses and one kindergartner.

Churches have been erected at Manila and Baguio and a third is in course of building at Bontoc.

### URGENT NEEDS

1. At least three additional clergy.
2. An unmarried medical missionary.
3. A kindergartner
4. \$30,000 for a Church Hospital.



THE RIGHT REVEREND CHARLES H. BRENT, D.D.,  
MISSIONARY BISHOP OF THE PHILIPPINE ISLANDS



ST. STEPHEN'S MISSION CHURCH, MANILA

## The Church in the Philippine Islands

HOW THE WORK BEGAN AND HAS BEEN DEVELOPED — BISHOP BRENT'S  
FIRST ANNUAL REPORT — WORK AMONG THE ENGLISH-SPEAKING  
COMMUNITY — WORK AMONG THE NATIVES — FINANCIAL MATTERS

WITH the United States troops landing in Manila in the summer of 1898 were several army chaplains, among them the Rev. Charles C. Pierce, D.D., the Rev. David L. Fleming, the Rev. Walter Marvine and the Rev. Henry Swift. Almost immediately they began holding services for the English-speaking civilians, as well as for the soldiers. It was not long before some of the Filipino residents recognized that these chaplains represented a true branch of the Holy Catholic Church, and asked that services might be provided in Spanish and Tagalog for those who had already given up, or were disposed to give up, their Roman allegiance. After much hesitation and repeated declinations, these urgent requests were complied with, and early on the morning of Christmas Day, 1898, in a schoolhouse in the Malate district of Manila, kindly placed at his disposal by the military authorities, Chaplain Pierce held the first

service for Filipinos, using the Communion Office, translated into Spanish.

In June, 1899, two clergymen and two laymen, under the lead of Mr. John Howe Peyton, Army Secretary, sent by the Brotherhood of St. Andrew in the United States, reached Manila and began a combination of social and religious work among the soldiers. These Brotherhood workers co-operated with the chaplains already in Manila in establishing and maintaining the Anglo-American Mission of the Holy Trinity.

In 1899 the Presiding Bishop of the American Church appointed Bishop Graves, of Shanghai, to superintend the Manila work. In September Bishop Graves visited Manila, conferred with the chaplains and the Brotherhood workers, made such arrangements as were possible for the development of what they had already undertaken, administered confirmation to a number of English-speaking people, and received several Filipinos into the communion of

Lat 17° N

The Church has Stations at places marked X

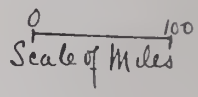
The Missionary District of the

Philippine Islands

Area : 52,500 sq m.

Pop<sup>n</sup> : 7,000,000

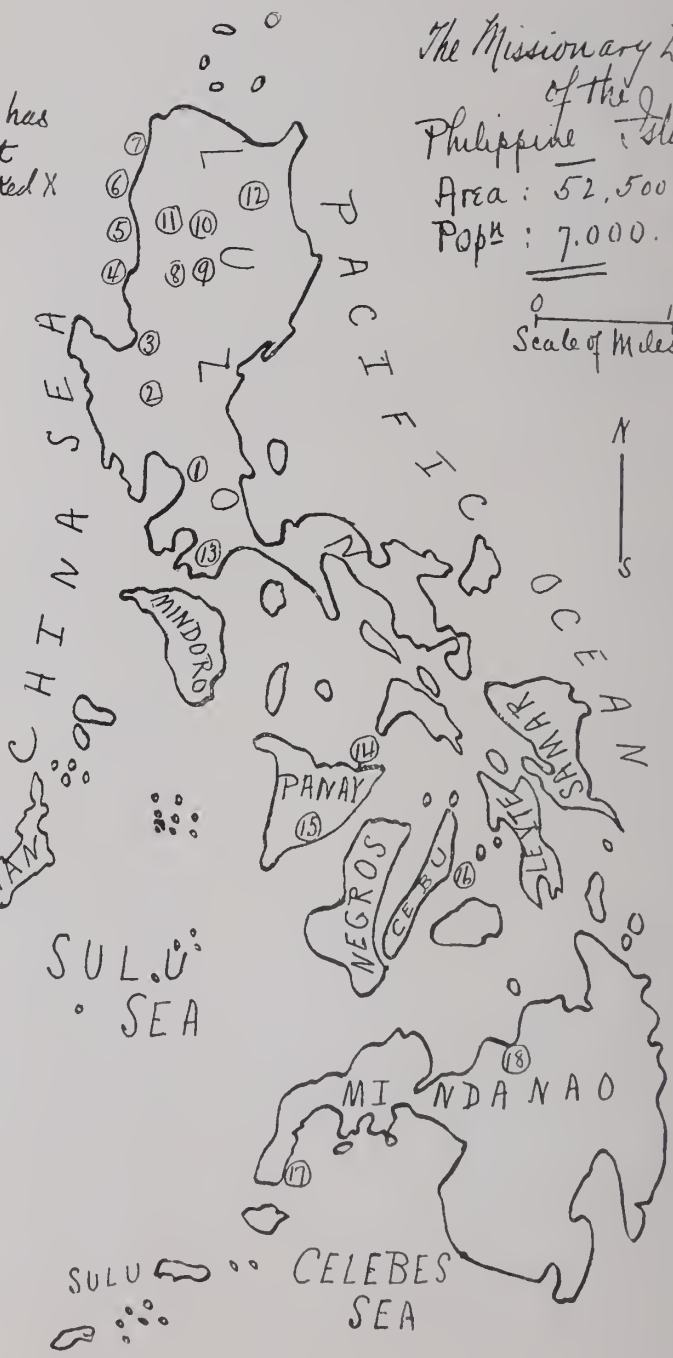
1. Manila-X
2. Tarlac
3. Dagupan
4. S. Fernando
5. Sa Cruz
6. Vigan
7. Laoag
8. Trinidad
9. Baquio-X
10. Bontoc-X
11. Lepanto
12. Jaquegarao
13. Batangas
14. Capi
15. Iloilo-X
16. Cebu
17. Zamboanga
18. Cagayan



Long 118° E

Lat 5° N

Long 126° E



the Church. Among these was a young man of much promise, Santos Javier, who was commissioned a lay-reader and now holds an appointment from the Board of Managers as a lay missionary.

In these early days something was also done among the Chinese, of whom there are about 50,000 in Manila, and probably half a million in the archipelago. As a result of services held by the chaplains fifteen men were baptized.

In the spring of 1900, upon the decision of the Brotherhood of St. Andrew to withdraw its workers, the Board of Managers appointed one of them, the Rev. James L. Smiley, as its missionary in the Philippines. For several months Mr. Smiley did what he could single-handed, but was eventually obliged to return to this country on account of breakdown in his health. About the same time Chaplain Pierce was ordered home for similar reasons, and the Church in the Philippines was practically without official representation.

Before this, however, largely through the foresight and work of Chaplain Pierce, two valuable pieces of property were purchased—one in the Ermita or residence district, one in the heart of the city. For several reasons it was deemed wise not to hasten the erection of a church building on either of these plots, and services were held in a room in the Government barracks, thanks to the kindness of the military authorities.

In the spring of 1901, at Bishop Graves's earnest request, the Board of Managers determined to appoint two missionaries, fortunately securing the services of the Rev. Walter C. Clapp and Mrs. Clapp, and the Rev. John A. Staunton, Jr., and Mrs. Staunton. This party of four reached Manila in November, 1901.

In the meantime, on October 5th, of the same year, the General Convention, meeting in San Francisco, erected the Philippine Islands into a missionary district, and on the 14th of the same month elected the Rev. Charles H. Brent, rector of St. Stephen's Church, Boston, as the first bishop. Mr. Brent was consecrated in Emmanuel Church, Boston,

December 19th, 1901, and until the middle of the following May devoted himself to the difficult task of securing funds, in addition to the appropriation from the Board of Managers, for the prosecution of the work committed to him.

Mr. Clapp and Mr. Staunton, who had been joined in January, 1902, by the Rev. H. R. Talbot, of Boston, continued to maintain services for English-speaking people, for such Filipinos as were still attached to the mission, and, to a limited extent, for the Chinese. The erection of a temporary chapel was begun on the Ermita property, and the building, with a seating capacity of about 225, was opened for worship on Palm Sunday, March 23d, 1902. Early in the year the alarming illness of Mrs. Clapp obliged her husband to remove her for treatment to the Church Mission Hospital at Shanghai, where her death occurred February 15th, the first sad break in the history of the Philippine Mission. A second misfortune has since befallen it in the enforced retirement, in January, 1903, of the Rev. H. R. Talbot, because of illness which would not yield to medical treatment and constantly recurred in the tropical climate.

Bishop Brent arrived in Manila August 24th, 1902. Within the next few weeks he was joined by the Rev. Irving Spence and Mrs. Spence, Miss Harriet B. Osgood, kindergartner, and Miss M. P. Waterman, parish visitor, whose services he had secured before leaving the United States. Other additions to the mission staff to date include Miss Beatrice Oakes, Miss Clara Thacher and Miss Jane Jackson, missionary nurses; C. Radcliffe Johnson, M.D., missionary physician, and Mrs. Johnson, and the Rev. Mereer G. Johnston, missionary priest, to be in charge of St. Stephen's Church, Manila, and Mrs. Johnston.

Since Bishop Brent's arrival he has endeavored first to strengthen the Church's work in Manila, and then to extend it to other parts of the island. A celebration of the Holy Communion in Spanish is held every Sunday morning,



THE ROMAN CATHEDRAL AT MANILA

attended by a few Filipinos, but beyond this no attempt has been made in Manila to provide services for the natives. A mission has been established at Cavite and another at Caloocan, small towns near Manila, for American soldiers and some civilian residents. A settlement house has been opened in the Trozo district of Manila, a place which Bishop Brent says offers all the opportunities for work which the most ardent social reformer could desire. Here, too, the first kindergarten in the islands has been begun, under Miss Osgood's direction, while Miss Thacher has maintained a dispensary, with the assistance of a number of resident physicians, both Americans and Filipinos, who have kindly given their services without compensation. This dispensary has treated an average of 150 people a week. A systematic visitation of the hospitals and one of the prisons has been maintained under the Bishop's direction by Mr. W. H. J. Wilson, a layman, and a member of the original Brotherhood party, who has been maintained in Manila by a communicant of the Church in the United States, though he

has never received a missionary appointment.

Before the Bishop's arrival in Manila, and for some time thereafter, Mr. Staunton was in the southern islands as a deputy superintendent of schools, and was able to learn much of value to his future work concerning native life. Mr. Clapp, under the Bishop's direction, has also visited the southern part of the archipelago to look into the possibility of beginning work among the natives. Bishop Brent has made an extended trip through the interior of northern Luzon, chiefly among the Igorrote people, and as the result of his observations has opened new missions at Bagnio, in the Province of Benguet, with the Rev. John A. Staunton, Jr., in charge, and at Bontoc, in the Province of Lepanto, with the Rev. Walter C. Clapp in charge. These are pioneer missions, nothing having been done by any Christian people, since the American occupation, in these districts, and little or nothing having been done at any time by the Roman Church. The Rev. Mr. Spencer has been sent to begin work at Iloilo, on the Island of Panay, an important point,

both on account of its extensive commercial relations, and as the division headquarters of the army for the southern district.

From the first, Bishop Brent was anxious to undertake aggressive work among the Chinese in Manila. He has been fortunate in securing the services of the Rev. Hobart E. Studley, for six years a missionary under the American Dutch Reformed Board, in Amoy, China, now a candidate for Orders in the Church. Mr. Studley was confirmed last spring by Bishop Brent, and enters on his duties in Manila in September.

One other important event should be noted. When Bishop Brent arrived in Manila it seemed to him that the property already purchased for the Church, though admirably situated for residence purposes, was not entirely what was needed for the central church and the other buildings which he hoped to erect. Gifts of \$20,000 from Mr. and Mrs. George C. Thomas, for a parish house, and of \$100,000 from an un-named donor for a cathedral church, made possible much larger plans for these central buildings than could have been wisely entertained in the earlier days of the mission, when the property was secured. The Bishop accordingly purchased, at a cost of about \$30,000, a tract of three acres, finely situated in a commanding position, which is being prepared for early building. The property previously purchased is valuable, and when sold will be almost sufficient to reimburse the Bishop for the money he has advanced from his own funds.

In his first annual report to the Presiding Bishop, Bishop Brent deals with some important matters. Readers of *THE SPIRIT OF MISSIONS* will be interested in his estimate of the situation, which follows:

### **I. The Work among English-Speaking Residents**

From every point of view the most important section of our work at present, and it will be so for some time to come, is among Americans and other English-speaking people. Manila, with its grow-

ing population of citizens employed in Government offices or pursuing some business vocation, ought eventually to shoulder the current expenses of the local church. No one class of citizens has shown a more unwavering interest in all that pertains to our work than army officers and their families; and whatever success there has been in our endeavor to carry on a mission in Cavite has been due to the efforts of navy officers and men. One man could easily spend his entire time to good advantage in ministering to the different army posts, in but few of which is there a chaplain. Scattered about all through the islands are individuals, isolated from white people, and groups of Americans, with no religious privileges whatever—unless the Roman Catholic ceremonies can be counted as such; but even members of that communion (Americans) have told me that they find it difficult to worship under the conditions which exist in the majority of their churches. It is my purpose to try to establish lay services, at any rate wherever there are Americans, by urging them to avail themselves of that priestly privilege which belongs to every Christian and to accept the responsibility that flows therefrom.

Wherever I go there is a sincere expression of appreciation that opportunity is once more afforded of attending public worship, though no one seems to think it his duty to take a position of leadership and gather his fellows from week to week to join in those services of the Church which a layman can conduct. It is an interesting fact that in several communities where I have been I have found that Roman Catholic natives, neglected through a long stretch of time by their Church and priesthood, have had their weekly services with a layman as leader; this in a Church where the rights of the priesthood are exaggerated, and lay encroachment strongly deprecated; whereas in our communion, as well as among the various Protestant bodies in which the priesthood of the laity is theoretically exalted as a pivotal tenet, no similar sense of responsibility seems to exist.

## II. Work among the Natives

The question of native work is an extremely difficult and perplexing one. I cannot feel it to be the duty of the Church which I represent to build up a constituency by deliberately drawing upon the Roman Church. It is here that I find myself differing from the Protestant Churches at work in the islands, and for this reason if for no other I am unable to enter into any formal relationship with them. The Evangelical Union have extended us a cordial invitation to

ligence to distinguish between a higher and a lower form of Christianity. Wherever in the past the Roman Church has proved to be an oppressor instead of a spiritual mother, there has been revolt, and will be again. The cause of this, however, lies not in the doctrinal teaching or the ceremonial, which seems to be adapted to the temperament of the natives, but because the fundamental instinct that insists upon justice and fair play has been outraged and calls for strong protest. In this I find the explanation of Aglipay's success in gain-



A CASCO ON THE MANILA CANAL

*A family usually lives in each end of a boat like this. In addition, there are the chickens, dogs and other family impedimenta*

membership in their body, but we are unanimous in feeling that we cannot subscribe to some of the principles implied or set forth explicitly. This, however, will in no wise prevent friendly relations with our Protestant neighbors, or the observance of Christian considerateness where division of territory is concerned. Though I cannot say that I shall never place missionaries at points where missionaries of other communions have preceded, I shall do so only in cases where my conception of duty leaves me no choice.

The question is frequently asked at home: "Is there any movement away from the Roman Catholic Church?" The reply is that among the great masses of the people there is not enough intel-

ing a large following. The more I study the movement the more I am convinced that no positive religious principles move the man or his disciples; it is a protest dressed in the clothes of religion, but at bottom it is a new phase of political and social unrest, the responsibility for which lies at the door of the Roman Church, whose lust for wealth and domination has led to such inaction regarding the question of the friars' lands as under the existing conditions foments the spirit of insurrection. The greatest satisfaction I could have would be to see the Roman Church purify her skirts. But when there has been and is such an absence of veracity, such a suppression or denial of facts, facts which until I came out here I could not believe, but



which are painfully and palpably true, how can there be any deep reformation?\*

In the coast regions the people are almost solidly Roman Catholic in name at least. I except the country of the Moros, of course. Among the better educated there is more or less breaking away from the old faith, shown rather by indifference than by active opposition, though there is not a little of the latter in some quarters. While the churches in most places are well attended, here as elsewhere largely by

win them to religion. How to reach them is a problem yet to be solved.

When we turn from the coast to the interior of Luzon a new situation greets us. In the northern and eastern sections there are multitudes of non-Christians, variously denominated as Alzados, Igorotes and Calingas. No work of any sort is being attempted among them. Formerly the friars had a few missions in the interior provinces of Lepanto and Bontoc, but they reached only the Ilocanos, who were in the employ of the



THE SETTLEMENT HOUSE IN THE TROZO DISTRICT

women, there is a vast population whose Christianity is so purely nominal that it would offer no indignity to the Roman Church were an earnest effort made to

\* NOTE. I am aware how easy it is to accuse a whole body of misdemeanors for which only certain members of that body are responsible. In the case in point the lack of frankness and, to put it mildly, the trifling with veracity are all but general, and seemingly receive official sanction. A few days since an American Roman Catholic said to me with some impatience that the Church was not facing things as they are; he added that the situation could be likened to "a cancerous growth" and could be dealt with only "with the knife." In the case of an individual we count the case desperate if there is a steadfast refusal to acknowledge facts as they are when there has been a palpably had past. What shall we say when it is a part of the Church of Christ which so demeans itself?

Spanish Government, and accompanied officials to their various stations. The great heathen population was almost untouched. For several years past there have been no ministrations whatever, even where considerable communities of Christians are established, as, *e.g.*, in the Ilocano town of Cervantes, though a request for a priest has been earnestly made. This condition of affairs is due partly to the insufficient supply of native priests, and to the fact that the friars dare not return thither, and partly because they are poor communities where the temporalities of the Church are of small value and temporal advantage wholly wanting. A fair field is offered for the work of our Church among these

unshepherded Christians, and the non-Christian tribes among whom their lot is cast. But with our very inadequate force of clergy we can accomplish but little.

The tribes of the highlands are numerous (the Negritos excepted), domestic, industrious and naturally religious; they are primitive people of considerable promise, the superiors of their lowland neighbors in physique and energy, and seemingly their peers in intelligence. We have plans for educational and medical work, as well as for bringing them to a knowledge of our Saviour and theirs, which I trust the generosity of the Church at home will enable us to carry out successfully. If we can get well established at an early date, we shall be able to guard their interests and protect them from injustice when the evil concomitants of civilization assail them, as is bound to be the case upon the opening up of their beautiful mountain country.

Whatever native work we undertake must be limited. The various tribes of the islands are quite distinct each from each. The Tagalogs predominate, but they are not universally loved by any means. There is no such thing as a Filipino people; Filipino peoples there are, peoples full of mutual jealousies and hatreds, with no apparent unifying or cohesive force among themselves. To reach one of these peoples is by no means to reach all, owing to the diversity of language and the poverty of means of intercommunication. We must carefully choose our field or fields, and concentrate all our energies there. At present we have no reserve force of clergy. In the civil service a surplusage of one-third is not found to be too many workers for the requirements of the situation. With us if one man is taken ill the work must stop. I am averse under any conditions to sending one missionary alone to such a station, for instance, as Bontoc, where the isolation is absolute. If other and cogent reasons were wanting, it is not in accord with our Lord's example, who sent His messengers two by two before His face. Of course, it is

unfair to the man concerned; but more than that, it is false economy. If one can chase a thousand, two can put ten thousand to flight. One reason why I have set my heart on work among the Igorrotes is because theirs is the greatest need and no one has held out a helping hand to them.

### III. Financial Matters

As I tried to impress on the Church before leaving America, this is bound to be an expensive mission. Rents in Manila are absurdly high, and the food supply is proportionately dear. It costs me about one-third more to live here than it did in Boston. In Iloilo matters are not much better. In provincial towns rents are lower, but the cost of living is high, partly on account of the tariff, partly because of the difficulty of getting transportation for goods, now that the commissary is no longer available for civilians. Proper housing and food are not a luxury but a necessity, if health is to be retained in tropical life.

I would strongly urge the purchase of property and the erection of suitable buildings in whatever place we establish work. If it were possible to secure at once the house and grounds used by the Settlement it would be a politic move. The house is admirably adapted for its purpose, and is in an ideal location for the work. This would entail an outlay of from \$15,000 to \$20,000.

Such to-day is the situation as I conceive of it. I have tried to make clear the complications and difficulties with which we are confronted. But I am impelled to this not from any sense of discouragement or from a fear as to the final issue; I believe with a deeper conviction than ever that our Church is here by the ordering of God. At the same time, it must be borne in mind at home that unless Churchmen face and realize just what we have to contend with they may be disappointed in results. Achievements that can be tabulated—perhaps I am too indifferent to such—will be slow in coming. In the meantime steadfast faith and quiet patience must prepare for them.



THE DISPENSARY DRUG AND OPERATING ROOM

## Medical Work in the Philippines

ONE of the important enterprises undertaken in connection with the Church's mission in Manila is the dispensary

of Luke the Beloved Physician. It is now under the care of C. Radcliffe Johnson, M.D., who went out to Manila in July, 1903. Besides Dr. Johnson, Miss Clara Thacher and Miss Jane S. Jackson, trained nurses, are attached to the dispensary.

It is a very modest institution at present. Two rooms back of the house which is used for settlement work in the Troso District have been set apart for this medical service. One is used as a

reception and waiting room; the other as a drug and operating room. Patients have come not only from all parts of Manila, but in some instances from distant outlying provinces.

Soon after Dr. Johnson's arrival he saw that a dispensary would not be able to meet all the needs for medical work. He accordingly borrowed a tent from the Board of Health, which he has converted into a temporary hospital with six cots. It is most important that at an early day a proper hospital should be erected. Bishop Brent is most anxious that the Church should lead in this enterprise.



C. RADCLIFFE JOHNSON, M.D.

Strange to say, there is not in the city of Manila at the present time (1903) any hospital for the care of either Europeans or Filipinos. The large military hospital maintained by the United States Government is generally overtaxed in caring for the soldiers, so that no relief can be expected from that quarter. The need can only be met by the purchase and equipment of a suitable building. Bishop Brent estimates that this will cost about \$30,000. He believes that it is one of the things the Church ought to undertake quickly; not only for the sake of the needy



MISS EDITH BEATRICE OAKES

Filipino population, but also for the comfort and protection of the hundreds of American civilian residents.

Medical work has also been undertaken on a small scale in the Bontoc mission in northern Luzon. A trained nurse, Miss Beatrice Oakes, has been detailed for this post, but a resident unmarried physician is a necessity. Information concerning the opportunities for medical and other work in the Philippines may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.

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